

A
LETTER

FROM A

**Presbyterian Minister in the
Countrey,**

TO

A Member of

PARLIAMENT

And also of the *COMMISSION* of the

CHURCH

CONCERNING

Toleration and Patronages!

*Mr Bullant of Antwerp minister
at Lannik*

Printed in the YEAR 1703.

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Presbyterian Minister in the
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Printed in the Year 1792

Sir,

SEEing I stand in a Pastoral Relation to you, I am allowed not only by my Character and Profession, but by Laws of Friendship, to say any thing to you consistent with Truth and Reason; And therefore I give you the Trouble of this Line, not from any Jealousie I have of You, who has given Dimonstration to the World, that a most Lucrative place will not Byasse you to do any thing inconsistent with the Civil Interests of the Nation, and much less are you capable of Complying with that which is subversive of the Religious Interests thereof; But because you have the Honour to be a Member not only of the Commission of the Church but also of the Parliament, Pardon me to use a little Freedom with you, which I assure you proceeds from my Sincere and inviolable Respects to you, and your Family, be upon your Guard, that ye be not ensnared with the *Achitophals* of this time. I know your Spirit, and the Natural Abilities GOD has given you, will not suffer you to give an insipid Echo, or Sheepish Vote; because some, who are accounted Oracles, will lead the Way to you: The fiercest attack that will be made upon you, is for a Legal Toleration to the Episcopal Clergy, and the Glide Artificial Discourses which some can make, as if this were meant, only to ease tender Consciences, without any Design to alter the Church Government, that is established by Law, which the Queen in Honour is obliged to maintain, and they themselves will firmly adhere to: And many such insinuations, which, they know, will be most taking with you, and others, of your Stamp, you may expect to meet with. But, I hope, neither you, nor others, who have been always lookt upon, as firm Presbyterians, will not be Gulled, with fair words, nor fair Promises. For, if you

go not all the length of Court Measures, expect no favour, much longer, than the Parliament fits.

And, for the pretence of satisfying tender Consciences, I should be as much for that, as many Men. But, if we will consider, That they, who knows *Scotland* best, can truly averr, that there are not Thirty Men, in the Kingdom, who, from a Principle of Conscience, boggle to maintain Communion with us, in Holy Ordinances. For, Sober and knowing Men, that are Episcopal, do not justifie Separation; but where the Terms of Communion are unlewful; and therefore the best of them now and then, countenance our Ministry, and join in Worship with us.

But pray consider (as I hope the Parliament will) that this pretence can never warrand their doing, that which will perpetuate a Schism in the Church, Disturb the Peace of the Nation, divide even Rulers themselves, and beget a Convulsion in the State. *Præservidum Scotorum Ingenium*, is not unknown to our Parliament. And when these Men baffle the Authority of our Laws, by the illegal Obtrusions and Encroachments they make, without the least shadow of Civil or Ecclesiastick Law: What will they do if they get a Legal Toleration? Seeing it is manifest, it is not that they may Worship GOD with Freedom. For who ever grudged them that. They need not apprehend *Dragoons* will come and seize them, when they are serving GOD, in their Families, or private Houses, whatever their Numbers be; if they invade no Churches, nor obtrude themselves unseasonably upon others, who desire them not. And if it be said, is there not the same reason for a Toleration to Episcopalists in *Scotland*, that there is for Presbyterianists in *England*? The Answer is obvious, and

1. I say, I refer to the partial Judgement of all moderate Men, who know *England* and *Scotland*, what a vast disparity there is betwixt the Nonconformist, Ministers and People of *England*, and our Episcopal Clergy in *Scotland*, and their Followers. The Government there knows, they seek nothing but Freedom in their Consciences

Consciences, to worship GOD, without the least hazard of giving disturbance to the publick Peace: But our Government here should know as well, it is not that only (nay I may say principally) that they seek ; but they grasp at all Churches, Legal Stipends, and the sole Exercise of their Church Discipline, and how fatal that would be to the Church and Kingdom, let former Experience testify.

2. Our Parliament would consider, the Nonconformists in *England*, are an Opulent people, who are able to provide their Ministers with all the Necessaries and Conveniencies of Human Life, as actually they do. But our Episcopal Ministers would starve, without the Legal Stipend; partly through the poverty of some, and the hateful Uncharitableness of others; and if the present outed Episcopal Ministers, had not been more obliged to the Charity of Presbyterians in *Scotland*, than to many of their own way, their Families had been reduced to great Extremities; which I humbly judge, these in Authority should see to, and provide them with a competent Subsistence.

How therefore can it be thought, that the Peace of the Kingdom can be secured, (which our Rulers are principally concerned to look to) if such a Toleration should be granted, which will be an intollerable Grievance to the best of Her Majesty's Subjects; and cannot miss to issue in Confusion. For the Government may be assured, the Presbyterian Ministers in *Scotland*, will not be blown out of their Pulpits with the breath of a Proclamation, but will maintain their possession (their people adhering to them) till they be dragged by Forces from their pulpits. Not that they will be Trumpeters of Rebellion, for sure the best Men are the most Loyal Subjects; But because their worthy Predecessors repented to their dying day, the Obedience they gave to a Proclamation, whereby several Hundreds of Kirks, were laid desolate in one day, which they thought was to obey Man rather than GOD. And none that I am acquaint with, are resolved through
Graces

Graces help, to stumble upon that Stone, if Matters should come to such Extremities.

3: Our Parliament would consider, how much the Nation, yea and the Government it self, will be weakened by this Toleration? The Confusions, that will ensue thereupon, may be seen, with half an Eye. It is not unknown, that the Men, who set up for it most Zealously, are Heart Enemies, to Her present Majesty. Some, of the best, of their Ministers, and the plurality too, have no freedom to take the Oath of Allegiance, with the Assurance. And some few of their Adherents, to this day, have declined all publick Trust; tho' because of their most considerable Interests in several Shires, they might have been Members of Parliament, and probably advanced to considerable posts. Nevertheless, these Ministers, and others, would heartily embrace the Toleration (tho they had no clearness, to Address Her Majesty for it) and if they can (which I hope in GOD will never be in their Power) will preach and practise, for turning Her Majesty off the Throne, as well as *Presbyterian Ministers out of their Pulpits*. And then where are we?

Let the Parliament consider, how this opens a door to Prophecy, in enervating Church Discipline. For, these Debauchees, when they are challenged for their Immoralities, will tell us, *They are not of our Communion*. And by the same means, will endeavour to elude the Censure of the indulged Ministers, by the Legal Toleration. Now, the peculiar End of Magistracy, is to be a Terror unto Evil Doers; And for the praise of them that do well, and every Man (but most of all Rulers of others) is guilty of that Sin, which he reproveth not, which he does not resist against, which he can, but neglects to hinder in another. *Lev. 19. 17. Thou shalt in any ways rebuke thy neighbour, and not suffer sin upon him;* and in the Margin it reads, *That thou bear not sin for him.* And, how shall all wicked doers be cut off from the City of the LORD, if they find a Back door by this Toleration.

5. The Parliament would consider the Slavish Principles of many, of those, that are to be Tolerat, which have a tendency, to advance Arbitrary Government, and make way for Popery: To confirm this, I need but put you in mind, what one of the Bishops of the Highest Character, and who yet lives, made no bones to say, he had rather see Popery introduced in *Scotland*, than Presbytry established there. I have an aversion, from throwing Dirt upon any of that Office; But I confess, when I was informed of this, by a Famous Author, I thought him a disgrace to his Profession; but far be it from me, to charge the whole Party with this, I know some of them in this Kingdom, who, I am perswaded, would burn for Protestant Truth; and the World knows, what a Bulwark the Church of *England* has been against all the Efforts of Hell and Rome.

6. Let the Parliament consider; How much our Bishops have been subject to a Foreign Jurisdiction, Materially, tho' not Formally, ever since their first Establishment in *Scotland*, and its tendency, to enslave us to *England*: Our Sovereigns, ever since they were Kings of *England*, and saw the Altar of *Damascus* there (if I may allude to that, sure I am weak, I was not a little stumbled, when I saw their Bowings before the Altar there, and looked upon it as some of the Dregs of *Romish Superstition*, which that Famous Church of Christ, is not yet purged from) have endeavoured, to impose this Yoke on us, judging it reasonable, that Sister-Churches should keep good Measures with one another: But alas, they reckon themselves the Elder Sister, and would always give Laws to us, which some well natured Men can easily digest, I do not say the great Spirits of the Honourable Persons, that are now in the Civil Government, will stoop to that; But thinking and seeing Men know, what Influence an *English* Court has had, to bring some of ours to their Measures. But this is not my Province: And I beg pardon, if I have offended any Body. I might add several other Topicks, but that I fear, I am already Tedious.

But here I must answer what you will be ready to object, *That you much admire to hear me so zealous in debating against a Toleration, when not many years ago I seemed to be of quite different Sentiments, & embraced the benefit of a Toleration, and improved it, as many others did, to the great Increase of our party; And therefore I am inconsistent with my self, and the Law of the Prophets too, as Our Blessed Lord says, All things whatsoever ye would that Men should do to you, do ye even so to them. To this I answer, My Judgement is the same, as ever with Respect to tender Consciences, especially when the Circumstances are the same. For I need not tell you that Circumstances make the Action good or bad, and all Wise men are Regulated by them. Now how vastly different our Circumstances were from these that now seek the Toleration every Body knows; their professed Judgement then concerning the Government of the Church, was That it was Ambulatory and indifferent which gave them all Clearness (except a very few tender Consciences) to take the Test; And how this might be urged from their own Principles, which they so solemnly swore to, to oblige them to comply with the present Established Government, is obvious; but *Verbum sapienti*. Now you know, that I and many other Gentlemen stated our Sufferings, upon our Unclearness to take the Test, and were fined to the value of our Estates, beside long and frequent imprisonments; tho' we could not be justly charged either with *Rebellious Principles* or practices. Nor were we Separatists, but frequently joined in Publick Worship with them, when we had not the opportunity of hearing Presbyterian Ministers. Now I dare appeal to themselves, who are most disposed to promote this Toleration for Episcopal Ministers, if they would forfeit their Liberty or any part of their Estate for either Government, and what dreadful Confusion and Division would follow upon this Toleration, betwixt Man and Wife, Parents and Children, Brother and Sister, Master and Tennent yea and in all Judicatories; which I nothing doubt our Noble Patriots will consider*

and

and prevent. I know some of them have read all the Counsels, and what Dismal Effects, Divisions and Schisms produced amongst them, they and all who are not Strangers to Church History, know; which the Apostle *Paul* in his Epistle to the *Corinthians*, confirms beyond all Exception, 1 Cor. 1. 10. 11. 12.

There is another thing that we are amused with, I wish we be not guilty of amusing our selves with groundless Stories: and that is, the Restoration of Patronages.

This design has such a threatening Aspect upon the Church; That if it obtain, it would give the Work of Reformation a deeper wound than Episcopacy it self, where the Bishops are good Men: For it may be presumed, there are in every Diocesis some Good Presbyters, that can give a Check to the Bishops. But the Church of *Scotland* knows, what an Unlimited power Patrons exercised, for thrusting in violently upon Paroches, Men, not only without the Call or Consent of the Paroch, who have a Divine and Natural Right thereto: But contrarie to their declared Judgement, and that for solid and weighty Reasons. Also how gravaminous Patronages were to this poor Church, is too well known. Likewise what a snare it was to the Consciences, both of Patrons, and Intrants to the Ministry. because of *Simoniack* pactions, they are void of Ingenuity who can refuse it.

What woful Divisions and Contentions, Patronages occasioned betwixt Men of Quality, which brought on Expensive Law Suits to the several pretenders. For it is well known, that to one Paroch some Noblemen pretend to have the Right, some Gentlemen, yea the King himself to one and the same Paroch: which for that, and other Reasons known to themselves, kept Paroches unplanted, debarred the poor people from the benefit of Ordinances, the Food of their Souls. Their Dependents being discharged till the plea came to an issue, to hear any Preacher, but such as they had presented. What Trouble and Expences it created to many Presbyteries, and all other Judicatories, both Civil and Ecclesiastick

Ecclesiastick? How many Corrupt Men by this means entered into the Ministrie. And how many (whose Gifts were never adapted to that particular post) preferred to others more deserving and suited to the place, because the former had greater *Moyan*, upon the account of their Natural Relation by Blood, prior Service, and other Carnal Considerations. How much Presbytries were overawed in this matter by great men, to the dividing of Brethren in Judicatories amongst themselves; when some Men from a principle of Conscience, could not comply with others. And how uneasy it was to Intrants, when they seemed to favour and depend upon one of the pretended Patrons, more than upon another, to the prejudice of the Gospel. To my certain Knowledge; there are three prebenders to the Right of patronage in the Paroch where I serve, *viz.* The King or Queen, and two others of the most Considerable Gentlemen in that great Shire; And none could have Access to that Charge, till Differences were composed by the Means of His Majesty; and the other two contending parties Centring on my immediat Predecessor, and each of them giving him a Presentation to preserve their severall Rights. But how few will be accommodat that way, is easie to guesse; And when it is accommodat, almost the whole Paroch grieved, and made to Groan under the Burden for above fifty years: For so long time have some of them served in the same post. But why should I enlarge any further upon this head? the innumerable and inevitable prejudices that will follow upon the Reviving of this Law for Patronages, being obvious to all Thinking Men. And how unjust it is *that the Church should be oppressed with that which is Antiscriptural, unknown to the primitive and best Times; and is but a modern Device to enslave the Church,* let all men judge.

And shall a Parliament of Scotland, who are under such Sacramental Obligations, and whose Worthie and Renowned Ancestors did so far deny themselves, for the Love of Holy Jesus, as to abandon their secular Interests, to promote the Blessed Work of Reformation.

Reformation, without whom, as a Mean, *it was morally impossible to have procured this Essential piece of Reformation.* Shall (I say) the Parliament of Scotland violat all these Sacred Bonds they ly under, and think to prosper.

Therefore, Suffer me to Beseech You for the LORDs Sake, for your own Souls sake, for your Mother Church's sake, and for the Sake of your Countrey, and of your Posterity, for all that is and ought to be Sacred and dear to Christians, or to Men, *That you withstand and prevent the first Appearance of such a Tragical Design;* Do ye not know (some of you better than I can tell you) that *to have and improve the Glorious Gospel in its Ministry and Ordinances, is the Hoppiness of a place and People. Where these are, Glory Dwells in that Land; and without them there is no Glory. Then we cry Ichabod. But let our Nation be rich or poor, peaceful or perilous; this compensates the Inconveniencies of the one, and is the richest Advantage of the other. And if ye do this, which has a Visible Tendency to the Burying of the Work of the Reformation; Ye shall be Witnesses against your selves, and each of you against another, at the Great Day of the Tremendous Judgement.* But Noble Patriots, we are perswaded better things of you, and Things that accompany Salvation, tho' for your Warning I thus write.

Here I give Cheek to my self, knowing that the very Reverend Commission will supply you with Faithful Ministers of their own Number, who come to you under the August Character of *Ambassadors of CHRIST*, and Authorised by His Sent Servants.

But because I am not a Member of the Commission, but being a poor Man far advanced in Years, who, perhaps will never live to see another Parliament, nor General Assembly, and having Letters Patent from *Heaven to preach the Gospel to every Creature, as full as the greatest Bishop who has the Supremacie of many Thousands;* I say, I and every single Presbyter who has but the Over-sight of Two or Three Hundred Souls. and are lawfully called to the Ministry, have as full a Commission and Authority

to exercise all the parts of the Ministry, as the *Greatest Bishop under Heaven*, which I think none can deny, that do not Read the Holy Scriptures of Truth Backward ; particularly, *Matth: 28, 16, 20. Go ye therefore and teach all Nations, Baptising them, &c.* And if the Bishops and I both have not the King's Patent mentioned there, we signify nothing ; nor is any Man bound to receive us, if we Transgress our Instructions : Now I say, considering my self going off the Stage, and having no Access to joine issue with my Dear Brethren in a publick Capacity, who, I doubt not, will make full proof of their Ministry among you, as Men that watch for your Souls, and must give an Account : I have chosen this way to give in my poor Mite, as my Testimony unto the Glorious Work or Reformation in *Scotland*, which will stand upon Record when I am Dead and gone ; I expect to be lashed with Tongues, if not with that which is worse, but throw Grace's help, I will adhere to what I have said upon my our most Peril ; for to me it is but a small thing to be Judged by Man. I shall only add, That I am very sorry that a better Head did not at this Juncture manage this Argument I have been upon, for God has given me but few Talents to Trade with ; Yea, I bless the Lord, I want not some Degree of Willingness to appear for the Great Interest of the *Everlasting Gospel*.

- And now I beg leave humbly to Propose an Overture which I would have some happy hand to Represent and Prosecute before the Parliament, which if complied with, may, in my Humble Judgement, make us a happy Church and Nation ; And that is, in lieu of the Innovations Redargued, let the Act of Comprehension made by the *General Assembly*. As the Terms of Ministerial Communion, (who it cannot be denied are the only proper Judges of Ministerial Communion if of any thing) be Recommended by the Honourable Estates of Parliament now Sitting to the present Commission of the Church, That Episcopal Ministers, who are not Scandalous, Insufficient, Erroneous, or Supinely negligent, be cordially

dially and readily Received and provided with *Charches* and *Ecclesiastical Stipends*, and preferred to others *cæteris paribus*. And I am sure *Duty, Conscience, and Gratitude*, will never suffer the Honest Ministry of *Scotland* to Juggle with GOD and Man in this Matter. What! shall we Trace the violent Steps of those in the time of *Episcopacy*, who had no Quarters to give to the Famous *Dowglass* of *Edinburgh*, and *Blair* of *St. Andrews*, and many others no less Eminent for *Piety, Learning, and Prudence*, who were the Chariots and Horsemen of our *Israel*: Woe's me for the narrowness of some otherways good zealous Men, but they never saw another World then *Scotland*, and boggled at all Civil Conversation even with the Pious and Learned of that way in their Country. Lord help me to the Spirit of the Gospel, for that is not the Spirit of a Party; if some had been witnesses to the shining *Pietie* and strict Exemplary Life of some that differ from us, (and yet some Sober Men will say they have all the Essentials of a *True Church*, and bid as fair for their Government upon *Scripture Grounds*, as any of the contending parties in *Scotland*, I mean the Independants of the Church of *England*) They would not stand at such a distance with such *Heirs of Glorie*. But we have seen our Error in other things of our Management as well as in this, and our Eyes are now opened; so that good Men of that Way will certainly meet with kind Reception, especially being so Recommended. And I dare be bold to say, this is the best and most effectual way to satisfy the Contents of Our Gracious Queen's Letter, whom GOD long preserve to be a Lasting Blessing to this Church and Kingdom. For I tremble to think what would become of Us in our present distracted and divided State, in case of such an Emergent of Providence, as the taking of Her Majesty off the Stage.

I am also sure, That many honest Presbyterians would be humble and Earnest Supplicants to the States of the Nation, that all the Bretheren of that way who own Lawful Authority, and give no disturbance to the publick peace should have a competent and suitable

suitable provision for themselves and their Families, which two things being granted and done, would make as *harmonious a Church as in the World.*

Now for settling and uniting the States of the Kingdom (after I had been praying, that some happy Expedient might be fallen upon) I must tell you what occurred to my Thoughts, an Act of Parliament ordinarily subjoined to all former Acts, which is called, *Act Salvajure Cujuslibet.* whereby the Parliament is Impowered to Recognise and Rescind, what any lesed Person justly complains of: And if this Parliament shall find, that not only Individuals are lesed, but the *Common-wealth* is in hazard of being Subverted by what is done in consequence to some Acts of the late Parliament; then it will not be High Treason for any to disown or impugn Acts judged Illegal, after Mature Deliberation, and will stop the Mouths of those who have the boldness to accuse the late Parliament of self Felony. Your selves know much better then I can tell you, what parts you have of the Sovereignty and Legislative power in this Kingdom, according to your *Original Rights.*

And sure it can never be construed Darogatory to your Honours, and as little to her Majestie, who's Eyes and great Counsel ye are, (it being the Sovereign property of GOD alone to be immutable, because infallible in his Counsels,) to enquire into and Reconsider what has been done by your selves or others intrusted by Her Majesty, and if you find that any thing has been done either to the weakning or Alienating of the Sovereignty and Independency of this Kingdom, (for which it is impossible you can ever enjoy a valuable Equivalent) or to the *Claim of Right*, as it Respects the Religion and Government of this National Church, happily established upon the Firmest Basis of Law, and Ratified by the Late Parliament; particularly with Respect to Presbyterian Government, that this Nation and Church hath ever since the Re-

Reformation from popery, when left to just freedom, acclaimed as agreeable unto, and founded upon the Word of GOD, and most conducive to the Advancement of true piety and Godliness, and the establishing of peace and Tranquility within this Realm, and as the only Government of Christs Church therein, see for this *The Words of the Act of Parliament*; I lay to you, it belongs who are Her Majesty and Kingdoms *Trusties*, to enquire into, and Redress what has been done amiss; And if any of you, who are, or have been in the Government, have made any wrong step (*And who is it among you all that will cast a Stone at his Neighbour*) or give a deep wound to these precious Interests, Civil and Religious; I pray God you may Repent thereof, and at this time Signalize your selves for Faithful Service to God, your Sovereign and your Country. The searcher of Hearts knows I desire not that a Hair should fall from one of your Heads, But if you be Traitors to God and your Country, and abuse Our Gracious Sovereign the Queen (who is an Illustrious Patron of Princely Clemency and Virtue, of stedfast Zeal for Protestant Truth, and Famous for Veracity in Word and Deed, who was never known to Forefault her Word, and who to all Men of Conscience hath given proof of Her Piety; so far are they from stumbling by Her declaring openly, *That these Persons shall have the largest share of Her Favour, who maintain the truest Zeal for the Church of England*; because Her Education obligeth Her to believe they are the most Zealous Men for the Glory of God, and Happiness and Welfare of the Nation; And seeing we have equal Interest in Her, and Her Majesty under equal Obligations to Defend us and all our Interests; we have all the reason in the World to believe, that if she knew our Circumstances, so Pious a Princess would make the same Declaration in favours of all true Patriots, tho of a different Persuasion as to Church Government; you have reason to fear that you shall bear the Name of *Magur Mis-sabib*, and that *Mene Tekel* shall be your Doom; be who ye will. I beg

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Pardon

Pardon for this Freedom, remember it is my Testimony for my Religion and my Country.

But why should I propose an expedient in a Civil Concern of so great moment, (who ought to Remember a Maxim of Gratian the Spaniard, Let him that knows but little, in his Profession, stick to what he knows best, for if he be not reckoned quaint at lest he will be reckoned solid,) especially seeing there are amongst you Men of Illustrious and Heroick Qualities of the Mind, Prodiges for Wit, and Oracles for the Law, who from a Principle of Conscience is Presbyterian, and can say as much in Defence of it, as all our Adversaries can say against it. I pray GOD such may find out an Expedient, whereby there may be an happy Settlement and Harmony in our divided States of Parliament, that they may never afterward run the Risque of a Rupture, and the Nation may be in absolute security of a Protestant Successor, tho' their Wisdom at this time think not fit to declare *who shall be the Person.*

And if a happy Expedient be fallen upon, I verily believe the Great Man who Represents Her Majesty in Parliament, has so much Natural Goodness and politick Magick, (I mean Civility, sweet Nature, and silken Words) and such a Sense both of his Interest and Duty to the Queens Majesty and his Native Country, that he will readily Comply with it. And I pray GOD it may be proposed with that depth of Judgement and Ingenuity, that it may draw forth a Cheerful Consent from all true hearted Scots Men and Patriots, Members of Parliament. I know there are some Episcopally inclined, but know better things then to Justifie the paramount despotick Power of our Sovereign Bishops *Jure Caroli*, who will closely adhere to the Doctrines and Morals of Christianity, to the Fundamental and Municipal Laws and Interests of the Country. Therefore I cannot Entertain the Jealousies that many have conceived of this Parliament, I suppose there are few but they have seen that excellent and seasonable Discourse upon the Union of Scotland and England, wherein many Truths appear
beyond

beyond possibility of Contradiction, which Wise Men will Ad-
vert to. I confess there are some of both the contending Part-
ies whom I look upon as irreclaimable and void of all Religion,
who are of dissolute Lives, but high pretenders to Zeal for that
Government, which they own as if the *ALL* of Christianity, and
the *Principal Flowers* of our Lords Crown consisted therein, but I think
Bellarmine a better Man then any of that Kidney, who contended
for the Popes Supremacy with as much Zeal and the same evidence
from Scripture and reason and to whose Luxuriant Invention and fertile
Fancy, that Set of Men are obliged for all their Principal Arguments
for the late Hierarchy.

But my Judgement is, That the best Government is but the
Hedge of Our Blessed Lord's Vineyard; and when the Vineyard is
all grown over, and Nettles has covered the face thereof (to wit,
with Atheism, Reigning Covetousness, Adulteries, and other
gross Immoralities,) then is the Crown taken off the Lord's Head,
which these Romantick Blades say is done, when their Bishops are
abolished, and the Church with them; for they scarce acknow-
ledge us a Church. But my Opinion is, Our LORD's Crown
and Glory is secured, and the Eternal Happiness and Salvation of
his People no less, wherever the pure Ordinances of Word and Sac-
rament are administered; a Holy professing People, sound in the Faith,
of strict and exemplary Lives, breathing the Spirit of the Gospel in
Meekness, Humility, Love and Charity, Self denial, and Zeal for
the Advancement of the Kingdom of Grace, and most regardsful of the
BAPUIEPA of the Gospel Law. This, this is the Crown and Glory of
Our Blessed Lord the only Head of His Church; And whether the
Hedge be made up of Mud or Carved work, they are in absolute
Security that are within, and the gates of hell shall not prevail a-
gainst them But all know one Thief within can do more prejudice
to the best fortified Castle, than a thousand Enemies without.
LORD deliver us from thieves and robbers, that enter not at the door,
and suffer us not to part with a Hoof of Grace. But after having
begged

begged this of GOD; let me with most earnest Intreaties cry to
 You the Great and Honourable Representatives of the Nation, to bend
 your outmost Endeavours, both by Example and Law, to make
 Holiness and Righteousness appear in the eyes of other, as they
 are in themselves Amiable and Honourable; So as these Monsters
 who are guilty of hellish, unnatural, and uncreaturly prophana-
 tion of the Dreadful and Holy Name of GOD, (in which there
 can be no pleasure but to incarnat devils) or of brutish unclean-
 ness and Drunkenness, which Dis-spirit a Nation, or of notorious
 falsehood in Words and Actions, or of abominable prophanation
 of the Lords Day, the Christian Sabbath, or of detestible corrup-
 ting and squeezing bribery, or Mockers at all revealed Religion,
 may be looked upon as Objects of Horror, infamous and inca-
 pable of publick Trust, Civil or Military. Thus your Laws and
 Persons will be Venerable, without the necessity of being severe; Then
 shall Self-seeking, that has ever been the bane and ruine of the Nation,
 be hounded out of doors; Then shall Publick Spiritedness and self denial
 (as they are Gospel Precepts, so will they be found the best principles of
 Policy) have its just reward, Then shall Trimming (which I look upon
 as a kind of Treason, especially in Ministers, and that of the worst sort,
 because against Precious CHRIST Our King and Lord; and in States
 Men, because against their Country) and intriguing be rewarded with
 Contempt of all sides, and their fall disgraceful and unpitied. Nor will
 ever any such be long in favour with our Gracious Queen, whom the
 World knows to be a Mirreour of Candor in Word and Deed. Then
 shall Religion and Vertue be incorporated into our very Customs
 and Constitutions. Then shall the Righteous rejoice in the Lord, they
 shall inherit the Land and dwell in it for ever. Then shall bold
 Adventurers for CHRIST, keeping within the Latitude of Duty,
 be honoured, esteemed and rewarded, which Scripture Instances
 confirm of Moses, Esther, Daniel, the Three Children, and many
 others. Then shall Piety, Vertue, Diligence in a lawful Calling,
 Sobriety, and Faithfulness in Stational Duties be in Request. Then
 shall

shall the Gospel flourish, Glory dwell in our Land, and GOD, even our GOD, shall Bless us, our Queen, our Princes, our Ministers, and People.

And now I only beg, That all the Impertinencies, Weaknesses, and Escapes, which (some may think) are contained in this Paper, may be lodged at my Door; and I beg pardon if I have given any, and I wish it may be remembred, *Charity thinks no Evil*. Had I the Art of Sweetning Truth with Guiled and smooth Words, to palliate the sharpness of it, and to Caress and Charm the Pallat by a graceful manner of setting off what I say, perhaps I might escape without much Censure, for I have known two Men say the very same thing, and yet the one pleased, and the other gave offence, who could not so skillfully Sugar Truth; but I am not fond of Vulgar applause, if I be so happy as to be justified by knowing Men, I have my End; I am of no Partis, but a free born Scots Man, who shall never desire to be so far obliged to any as to be at their Devotion, for Liberty is as dear to me as my Life; And I hope I have not much offended these for whom this Letter was Calculat: And if Offence be taken, I intreat it may be impute to that which the School call *Ignorantia Invincibilis*, for I can say it is not *Pravæ Dispositionis*, and I shall return Love for Hatred unto others.

Grace be with You, Amen,

and I have been thinking of you very much lately, and
 wondering how you are getting on. I hope you are
 well and happy. I have been very busy lately, but
 I have managed to find some time to write to you.
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